6: Sauer--124-125 G-5 (1785-94) 1802 Yakut
116, 825, 787

"They are extremely superstitious, and almost every tribe has its object of veneration, but not of worship, as the eagle, the swan, the stallion, &c. Ravens, crows, and cuckoos, are ominous birds; if these perch near their huts, they dread some misfortune, which [125] is only to be averted by shooting the bird. Eagles and large birds of prey are, on the contrary, the foreboders of good."

14: Krauss--173 E-5 (no date) 1888 Yakut
116, 756, 787, 554, 782

As soon as one finds himself at a loss to help himself by shamanic magic, one approaches a shaman in the hope to reach the desired healing from the demons by the shaman's mediation. A patient may travel hundreds of versts to find a shaman, and as soon as a shaman arrives somewhere, news of his arrival will quickly spread over the entire neighborhood. Curious people, and those who hope to be relieved from their ailments will crowd together at the spot to see the shaman and to inquire of him about the future. The shamans will never refuse to reply, but will assert that they possess the gift of prophecy, especially during the mystery ceremonies.

The shaman is treated with high respect; he gets a seat in the 'honor corner'. He is entertained with liquor and exquisite meals, before they tell him what their wishes are. The shaman will not hesitate to demand that a bull or horse be killed, in view of the importance of the request and the spirit to be called upon. His demand is met without opposition by the Yakuts, and they usually offer the meat not only to the shaman, but also to all those present. A certain part of the animal is destined for sacrifice, according to the shaman's doctrine.

39: Jochelson E-5 (1888-97) 1906 Yakut

796 deity; and formerly horses were often consecrated by being
273 driven to the east.[1]

The plate just referred to represents one act in a spring festival.[2] In front of the altar stands the steward, having on one side of him the owner of the drove, and on the other the latter's wife. All three face to the east side of the sky, where the benevolent deities have their abode. On the right side of the altar stand nine innocent youths in a row, and on the left a row of nine pure maidens, with goblets filled with kumiss consecrated
[292] to the benevolent deities. The splendid festival attire worn on this occasion by a Yakut girl is shown in Plate XX, which represents both back and front views. The trimming consists of valuable fur, silver pendants, and other decorations.

The steward addresses a prayer to the "creators," begging for blessings, — increase of horses and cattle, a good harvest of hay, good health for the people and animals, and an abundance of food. Then he takes the kumiss-festival ladle (*ysyax xamyyaha*), and makes a libation, in the direction of the dawn, to the benevolent deities (see Plate XVII). Then, while making a libation to the ground, he addresses the local deity, "the owner of the place" (*ăn doidu iccitā*), asking him not to harm
[787] the inhabitants of the spot and the members of the clan. After that, the steward, with the help of the sacrificial ladle, proceeds to divine. He throws the ladle towards the sky: and if it falls with the front part upwards, it portends the granting by the deities of future abundance; and all the people utter the joyful cry *Uru!*

Then the boys and girls give the goblets with the sacrificial kumiss, according to the directions of the steward, to the elder and honored members of the clan, both male and female. These, after placing themselves, — the men on the right and the women on the left of the altar, — drink off the kumiss from
[782]

[1] Bloody sacrifices are given only to evil deities, and not to the "creators" (see JOCHELSON, The Koryak, l. c., p. 91).

[2] The festival above mentioned was arranged specially for my benefit; and most of the people, not having ancient dresses, are not clothed in festival attire, as they would have been in olden times. Neither have they enough kumiss-goblets. Most of the goblets to be seen in the photograph were lent by me from the specimens I had acquired in other localities for the collection. This festival took place within two hundred miles of the town of Yakutsk, to the east.

1. [The spring kumiss festival -- Analyst]